too, in Tang times, but, like Islam, as the faith of foreign residents—Persian merchants and refugees from the Arab invasions, We know that there were Mazdean priests and that Mazdean temples existed in Ch'angan. We are not certain, however, that any converts were sought from among the Chinese.

Jews there were in China of the Tang, but probably few in number and all merchants. The Jewish community in Honan which disintegrated only in our own day was probably of later origin.

CULTURAL DEVELOPMENTS UNDER THE T'ANG: BUDDHISM REACHES ITS APEX

From what has been repeatedly said in the preceding pages, it can readily be inferred that under the Tang Buddhism prospered. It will be recalled that in the centuries immediately preceding the advent of the T'ang it had been increasing in influence. During the earlier years of the Tang its growth continued —thanks in large part to the Buddhist pilgrims to India, particularly Hsiian-tsang—and throughout the T'ang it was very prominent. The Tang may be called the Buddhist age of China.

This does not mean that Buddhism was not without enemies in high places. Scholars of the Confucian school often opposed it. To their mind it was superstitious, destructive to the family, derogatory to the authority of the Emperor, and in general antagonistic to that social and political structure which Confucianism cherished and upon which it depended. With the emphasis by the T'ang upon recruiting the civil bureaucracy from those trained in the Classics and with the granting of fresh honors to Confucius, Confucianism partly regained the prominence which it

had won under the Han. From time to time one or another of its exponents denounced Buddhism to the Emperor. More than once, too, an Emperor took vigorous action against it. Under Kao Tsu a minister of state raised his voice in criticism of it. In 626 Buddhism and Taoism were ordered abolished. Early in the eighth century a vigorous anti-Buddhist memorial was presented. The most noted of the protests was that of the famous Han Yii, the outstanding exponent of Confucianism during the T'ang, who in 819 took the occasion of an official reception accorded to a bone of the Buddha to condemn that act and the Buddhist faith. His